

THE CHRISTIAN PILOT,

AND

GOSPEL MORALIST.

EDITED BY GEORGE HARRIS.

APRIL, 1850.

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No. 15.

APRIL, 1850.

VOL. II.

MOTIVES AND MEN.

No. I.

THERE are no two motives more universal in their operation, than those of Sympathy, and Imitation. A person who is surrounded by the good and pious, who breathes, as it were, an atmosphere of morality and Religion, who enjoys frequent and intimate intercourse with persons of strong principle and lofty aspiration, glides almost imperceptibly into a likeness to them, and finds virtue and devotion assume a gradual and powerful influence over his mind. While, on the other hand, one who is thrown much among the bad, who is accustomed to see those around him indulging in wickedness, and hardened in guilt, who has the misery of dwelling in the midst of scenes of iniquity, drinks in the poison which destroys all healthful moral feeling; and with a steady, certain progress, the contagion spreads, until all that is good within the circle of its influence, dies a miserable death. And this is true, not only of those with whom we actually meet in the world, and who mix with us in the busy scenes of life; there is also a wondrous power in the sympathy which we entertain for those whom we do not personally know, but whom we read of in the pages of history, and whose characters become the theme of our private meditation. By example we are perpetually warned and instructed; by sympathy with the good, our best powers are called into warmest action. There are many, whom, not having seen, we love; confessors, philosophers, philanthropists, men of God, who have moved off the stage of life, but whose memory is still fresh and fragrant. There are many whose genius we admire, even when their characters are such as we cannot approve; poets, generals,

statesmen, to teach us to discriminate between power and worth of character, and to shew us how important it is, that the talents which God gives should be rightly used. And there are also the very bad, who, like the wreck on the hidden quicksand, warn us to avoid their errors, and, by their melancholy fate, may assist us in steering a safer course.

Such are some of the advantages offered by the study of Biography, and it is so rich a harvest of instruction, that we may well hesitate as to where we shall begin to gather it. From every niche of the temple of fame, there looks down on us some bright eye, in the dim lineaments of whose spirit-form, we discern a mental giant; there stand the men who have toiled, and fought, and suffered for their country and their brethren, for freedom and truth, for the welfare of humanity, and the happiness of the world; there are the investigators of the deep and hidden things of science and philosophy; there are the weavers of the gay garlands of poesy, and the forgers of the more massive links of historical literature; there are, above all, the labourers in the vineyard of Jesus, the reformers of religion, the supporters of truth, the prophets and inspired teachers of ancient and of modern days, whose words have kindled the fire of devotion throughout the great heart of humanity. But we shall do well to be satisfied with bringing before our contemplation, the careers and characters of those who are not very far removed in time from our own day, and shall find less to attract us in the more remote, unless it be, indeed, the characters whose impress is marked indelibly on the pages of Sacred Scripture. The far gone-by ages of antiquity, which, at first, in their dim distance, down the long vista of years, present themselves to us, only in indistinct forms, and with colours hazy and half obliterated by the lapse of time, may, by research and labour, be made to assume a well-defined, distinct, and settled appearance; but even then, the interest they will possess for us, and the power they will have over us, will be in most instances much less than we shall find in the lives of men more nearly of our own day; and it is to such men that I am anxious to call the attention of my readers.

But in studying the great men of modern times, we shall receive most instruction, by contemplating, not so much their actions, as their characters; rather their internal, than their external history; the discipline which has formed their minds, more than the circumstances which have affected their bodies. Every truly great man has some *ONE* distinguishing characteristic; he is not a thing of shreds and patches, made up of half and half qualities, a little of this, and a little of that, pleasing every one, keeping a middle position, never carrying any thing to an extreme; he is not made up of concessions, and abounding in moderate excellences, good at many things, but best at none. On the contrary, he always takes a sturdy, steady, independent position; there is something in him to which you can point at once and say, that is the leading feature of his character; when you regard the map of his mind, it is not a uniform plain, or a range of many mountains, all about of equal height; but you can lay your finger at once on the *one* peak, which towers above them all. To say, that a man has nothing particular about him, by which you can describe him, is interested to a certain extent, in many different things, is clever on many subjects, but has made no selection of one darling pursuit, is swayed by no one leading motive, displays excessive power in no one direction, is to say at once that he is not a *great man*; he may be a very worthy member of society, but he is not a genius, he is not one of those giants in the realm of mind, who arise ever and anon, to cheer, and animate, and assist the mass of toiling and struggling humanity.

Every man who has achieved great success in life, has selected, early in his career, some great central idea, around which all others have been subordinately grouped, to which every thing else has been made instrumental, and in the pursuit of which, every other advantage has been, if necessary, successively sacrificed. This principle of action, of course, varies according to the path trodden by each individual, and to the peculiarities by which he is distinguished; but the all-absorbing eagerness with which it is followed, and the self-sacrificing devotion with which it is bowed to and obeyed, are the

same in all, and even where the end is in itself evil, the perseverance and energy displayed in the pursuit of it, excite some degree of sympathy, and some amount of admiration in our minds.

It is only the man of strong will, and firm resolution, who can thus sacrifice to his one end, all other things that come into collision with it; weaker and smaller minds, trying to gain all things, lose all; grasping at the shadow, find that the substance also slips from their reach. The road to GREATNESS is long and rough, and up hill; many see the distant temple rising far above them, and wish to reach it; many together set off on the journey, but how few succeed in reaching the summit! One is constantly stopping to gather a flower, or pursue a butterfly; another is perpetually getting wearied, and lying down to rest awhile; a third is unable to resist the tempting aspect of the shady bowers, and the still waters, and must pause to enjoy their delights; another is not content to toil on up the one dusty road, but runs hither and thither in search of short cuts and easy paths, which only lead him out of his way; while yet another has not made up his mind in which direction to travel, but after ascending one path a little way, turns back to seek another, and so wastes his time and strength in vain. But the only man who ever reaches the top, is he, who, having carefully determined on his course at the outset, having firmly made up his mind which road he will take, girds up his loins for the effort, sets his face steadily forward, lets nothing divert him, no obstacle stop him, no labour weary him, no temptation allure him, no difficulty frighten him, until his task is achieved, and the summit is gained. When such a man is pursuing his course, it must be one of trials and sacrifices; first of all, many a tempting pleasure will have to be denied, and many a sensual gratification will have to be abandoned, and many a struggling wish of his nature conquered and sternly put to silence. But if true to himself and his purpose, he will go forward, and next, he will find, that in order to do one good thing well, many other good things will have to be left undone, hitherto the things neglected were only his own pleasures, so there was no great harm done;

but now he finds he must also neglect other things, perchance home-duties, domestic ties, philanthropic labours, social engagements; and the question arises, is this proper or right, is the one motive so important, that it *ought* to outweigh all other motives; is the great end so worthy, that it *ought* to make him neglect every other pursuit? And in answering such questions, we must recognise the fact, that there are several ranks of motives, some elevating, some debasing, that to follow one fixedly and perpetually, will probably make a *great* man, but will not necessarily make a *good* man. That depends on the character of the motive by which he is swayed.

We are then led on to try to construct a SCALE OF MOTIVES, placing at the top of it that which is most worthy, most deserving of perpetual obedience, and subjoining, in order of importance and value, the others by which men have been, and may be influenced. A few of the baser kind, are, unfortunately, too frequently exemplified; sensuality in every form, drunkenness, licentiousness, and gluttony; avarice, ambition, and vain glory; the love of respectability, the wish to rise in station, the desire to be thought well of. These and such like, may be all included in one description; they are simply selfish. When this characteristic assumes its worst form, every thing is done confessedly and self-consciously, for self-aggrandizement; not from habit or custom, or appetite, or passion, but from the LOVE OF SELF, reigning supreme over the heart, does the course of action emanate. This then is the lowest and poorest motive, by which men deserving the name of *great* have been swayed; the sensualist, the miser, the sycophant, are unable to deserve the title; but the deliberate self-seeker, may, by great natural powers, and unswerving perseverance, gain a place among the most distinguished of mankind, but how poor and mean such selfish greatness is, I need hardly remark.

Another passion is the LOVE OF KNOWLEDGE, which stimulates a man to devote his life to the advancement of science; and closely connected with this is the feeling of the artist, such as was displayed in some of the Italian painters, who oftentimes spent on a picture ten times

the labour, for which its price would repay them, and lived in extreme self-denial, even on the verge of starvation, sooner than not execute their work in the highest style of their art. Such feelings are far above the selfish ones in rank, they contain much genuine enthusiasm, having to do with the intellect and the imagination; but yet higher are the LOVE OF COUNTRY, and the LOVE OF MANKIND, and patriots and philanthropists have not toiled and sacrificed in vain. Yet such men have sometimes had to abandon other duties, to carry out these objects, and there are some motives which never entail such abandonment; we shall find them in the devotion to principles; the LOVE OF FREEDOM, political, social, intellectual and religious; the LOVE OF TRUTH, on every topic of human inquiry, and a wish to learn and to disseminate it. There is still one step more, to bring us to the highest point in the scale; the noblest motive of action, by which man can shape his course, is the LOVE OF DUTY, originating and terminating in the LOVE OF GOD; devotedness to conscience, determination at any price, and under all circumstances, to do right, and the reverent clinging of the soul to its heavenly Father, when it rises on the wings of devotion, till earth and all its hindrances are left behind, and the spirit of man, learning what it should be, from the Father of spirits, makes that searching its constant guidance and unerring monitor, the pole-star to which it ever turns, the object at which it always aims, the goal towards which it perpetually tends, and the reward of which the prospect can cheer and invigorate its efforts, and the enjoyment will finally repay its most arduous labours.

Such are some of the objects for which men strive; probably the list does not exhaust the great motives of human conduct, but it does at least contain some of the most important of them. Considering that it will be useful and interesting to examine each of them in detail, I propose to do so, illustrating each from the biography of some great man, who has exemplified it. Thus, we shall first of all dwell upon the love of self as a motive, finding an example of its effects in NAPOLEON; love of knowledge will bring before us the philosopher

NEWTON ; love of country, or patriotism, is displayed by WASHINGTON ; and love of mankind, or philanthropy, by OBERLIN. These motives are good in themselves, but may be dangerous, if we throw ourselves headlong into the pursuit of them, and it is therefore a higher rank of excellence we survey, when we contemplate love of freedom, as displayed by MILTON ; and love of truth, as manifested by PRIESTLEY. And most instructive of all, will be the consideration of the highest motives, love of duty or conscientiousness, which governed CHANNING ; and love of God, which produced such wonderful effects in WESLEY.

By thus studying the lives of great men, in accordance with a systematic plan, and for the purpose of drawing from them lessons of practical wisdom, and inducements to personal exertion, we seem to tread again the scenes in which they dwelt, and to make acquaintance with their characters, as though we heard and saw them ; and sweet thoughts, and fond remembrances of the best and holiest among them, dwell with us ever after, angel visitants, to guard our hearts and lives from moral evil.

J. W.

LINES ON RECEIVING A NOTE SEALED WITH THE EGYPTIAN
EMBLEM OF ETERNITY, A BUTTERFLY IN A CIRCLE.

"He is the freeman whom the Truth makes free,
All else are slaves indeed," the Victim sang,
The unconscious slave of Calvin's Moloch creed,
Which heaps its altars with all heaven's best gifts,
The household loves, duties, and charities.

And what is Truth? If human happiness,
Not transient pleasure, but the true, the pure,
The deep-felt, growing, never-ending bliss ;
If this be human destiny, then Truth
Is the clear light which shines to guide us to it.
Fear is not Truth, it would retard our steps ;
Fear is not Light, its mists obscure our path.
Truth would impel us, lead us gently on,
Cheer us with hope, revive our fainting strength,

Nor leave us even when our home is gained,
 That adamantine "City of the Just."
 Therefore must Truth be Love as well as Light.
 Truth, Light, and Love, be this our Trinity;
 Or, rather, this our one appointed guide
 Sent from our Father to conduct us to him.

This Truth, this Light, this Love, teaches the soul
 It is a spark of pure intelligence,
 Enclosed by wisdom in a mortal frame,
 Yet quenchless as its Author. Not accurst
 For others' guilt or folly ere its birth,
 As that dark creed would teach; but with high hopes
 Folded within its earthly tabernacle,
 And, like the fabled Psyche, wandering sad,
 Till, "casting off its mortal coil," it springs,
 And soars the circuit of eternity,
 The bride of Truth, of Light, of perfect Love.

JANE ASHBY.

READINGS WITH THE EARLY METHODISTS.

No. V.

MR. WESLEY ON SEPARATION FROM THE CHURCH OF ENGLAND.

REV. DEAR SIR,

Bristol, September 24, 1755.

1. You greatly oblige me by speaking your thoughts so freely, and the more by giving me hopes of seeing your further sentiments on so nice and important an affair. I did not delay one day to follow your advice with regard to Mr. Adams, but sent him, by the very next post, a copy of those papers; although I am satisfied already as to the publishing them and have laid aside that design, the reasons you urge against the expediency of it being abundantly sufficient. But you seem a little to misapprehend what we speak of, hearing Predestinarian preachers. We find, by long experience, that this is "deadly poison," not in itself, but to the members of our Societies. This we know to be an unquestionable truth; and it was a truth necessary to be observed, nay, and strongly insisted on (though without any design of bearing hard on any person), when many were enlarging on "the poisonous doctrines" which they heard at many of their parish Churches.

2. All that you say concerning the inexpediency of a separation from the Church I readily allow ; as, likewise, that the first and main question must be, Is it lawful to separate? Accordingly this was debated first, and that at large, in seven or eight long conversations. And it was then only, when we could not agree concerning this, that we proceeded to weigh the expediency of it.

3. As to the grounds on which those who plead for a separation from the Church proceed, some of them have weighed the point long and deeply. They have very particularly, and with earnest and continued prayer, considered the lawfulness of it. And they allow, "If it be lawful to abide therein," then "it is not lawful to separate." But they aver, "It is not lawful to abide therein," and that for the following reasons:—

First,—With regard to the Liturgy itself. Though they allow it is, in the general, one of the most excellent human compositions that ever was, yet they think it is both absurd and sinful to declare such an assent and consent as is required, to any merely human composition. Again, though they do not object to the use of forms, yet they dare not confine themselves to them. And in this form (the Book of Common Prayer) there are several things which they apprehend to be contrary to Scripture.

Secondly,—As to the laws of the Church, if they include the Canons and Decretals (both which are received as such in our Courts), they think "the latter are the very dregs of Popery, and many of the former, the Canons of 1603, are as grossly wicked as absurd." And over and above the objections which they have to several particular ones, they think—"1. That the spirit which they breathe is throughout truly Popish and Anti-Christian. 2. That nothing can be more diabolical, than the *ipso facto* excommunication so often denounced therein. 3. That the whole method of executing these Canons, the process used in our spiritual Courts, is too bad to be tolerated, not in a Christian, but in a Mahometan or Pagan nation."

Thirdly,—With respect to the Ministers, they doubt "Whether there are not many of them whom God hath not sent, inasmuch as they neither live the Gospel, nor teach it, neither, indeed, can, seeing they do not know it." They doubt the more, "because themselves disclaim that inward call to the ministry which is at least as necessary as the outward;" and they are not clear.

“Whether it be lawful to attend the ministrations of those whom God has not sent to minister.”

Fourthly,—The doctrines actually taught by these, and indeed by a great majority of the Church Ministers, they think are not only wrong, but fundamentally so, and subversive of the whole Gospel. They therefore doubt, “Whether it be lawful to bid them God speed or to have any fellowship with them.”

I will freely acknowledge that I cannot answer these arguments to my own satisfaction. So that my conclusion, which I cannot yet give up, “That it is lawful to continue in the Church,” stands, I know not, almost without any premises that are able to bear its weight.

My difficulty is very much increased by one of your observations. I know the original doctrines of the Church are sound; I know her worship, is in the main, pure and Scriptural. But if “the essence of the Church of England,” considered as such, “consists in her Orders and Laws,” many of which I myself can say nothing for, “and not in her worship and doctrines,” those who separate from her have a far stronger plea than I was ever sensible of.

4. At present I apprehend those, and those only to separate from the Church, who either renounce her fundamental doctrines, or refuse to join in her public worship. As yet we have done neither, nor have we taken one step further than we were convinced was our bounden duty. It is from a full conviction of this that we have, 1. Preached abroad; 2. Prayed extempore; 3. Formed Societies; and 4. Permitted Preachers who were not episcopally ordained. And were we pushed on this side; were there no alternative allowed, we should judge it our bounden duty rather wholly to separate from the Church than to give up any one of these points. Therefore, if we cannot stop a separation without stopping lay preachers, the case is clear—we cannot stop it at all.

5. But if we permit them, should we not do more? Should we not appoint them rather? Since the bare permission puts the matter quite out of our hands, and deprives us of all our influence? In great measure it does; therefore, to appoint them is far more expedient, if it be lawful. But is it lawful for Presbyters, circumstanced as we are, to appoint other Ministers? This is the very point wherein we desire advice, being afraid of leaning to our own understanding.

It is undoubtedly "needful," as you observe, "to come to some resolution in this point," and the sooner the better. I therefore rejoice to hear that you think "this matter may be better, and more inoffensively ordered; and that a method may be found which, conducted with prudence and patience, will reduce the constitution of Methodism to due order, and render the Methodists, under God, more instrumental to the ends of practical religion."

This, Sir, is the very thing I want. I must therefore beg your sentiments on this head, and that as particularly as your other engagements will allow. Wishing you more and more of wisdom from above, I remain,

Your obliged and affectionate Brother and Servant,

JOHN WESLEY.

UNBELIEF IN THE WORLD, AND IN THE CHURCH.

THE falling away of the Masses from all religious connexion, demands attention of those who would advance the interests of Christianity. But while our brethren of a gloomier faith labour zealously to frighten the "infidel crowd" into conformity with systems that have received the stamp and seal of party, ours be the task, more rational and Christ-like, of seeking by honest and fair argument, to remove the doubts and meet the objections of such as are not persuaded to be Christians. To the work, then, of gleaning and trying in the balance, some of the reasons by which it is more commonly sought to upset Divine Revelation.

Ask that man, who seems "terribly in earnest," why it is that he declaims so fiercely against the faith as it is in Jesus; and directly he points for answer to the deeds and practices of men professedly Christian. He points you to *saintly* fair-skinned planters in distant lands, robbing humanity of its birthright, making merchandize of their sable brethren; to *patriotic* statesmen at home, stalwart pillars and patrons of the Church by law established, eagerly bent on self-aggrandizement at the expense of public justice, promoting the land interest, the money interest, the law interest, the clergy interest, the fighting interest—any or all interests save those of

the people, of peace, of brotherhood ; to *enterprising* capitalists, heads of Bible Societies, promoters of foreign missions, pushing competition to its utmost limits, regardless of the misery it entails on thousands ; heedless in their race for wealth, how many of those who excavate, and plough, and build, and weave are trodden in the dust, because *there are plenty more in the labour market* ; to *reverend* Ministers of the Word bearing themselves haughtily among the “non-elect” herd, dashing aside virtuous worth if clad in humble attire, bending the knee to wealth-respectability, living as if man’s chief end was to glorify *Gold* and enjoy it for ever !

And truly if the foul catalogue of crime that flits before the mind on mention of the words priestcraft, mammon-worship, misrule, man-stealing, was fairly traceable to the religion of Christ, it were a pious duty to labour to effect its overthrow. But of such evils Christianity is the very antagonism ; for Christ its Founder came to break the chains of the captive, to put down all unjust rule and authority, to remove the middle walls of partition, to make of all men “brethren.” Love one to another is his test of discipleship ; and his injunction is, “As ye would that others should do to you, do ye even so to them.” If this injunction was obeyed, there would not be a tyrant nor a slave ; the rich would not oppress the poor, and spiritual pride, as a shame, would hide its head. But if some who make loud profession of religion continue to practise those things against which religion wages warfare, shall such things be laid to the charge of Christ and Christianity ? Common sense forbids it.

Inquire of that other man on what grounds he discredits Revealed Religion, and he enumerates, with evident disgust, the private vices of some individuals professing Christianity ; pronouncing them hypocrites, argues that all who make similar profession must be like-minded ; concludes that Christianity the world over, save with the more ignorant and superstitious, is a mask worn to suit a purpose. But if those professing Christians who lead immoral lives are not what they profess to be, *not Christians*, it follows that their immorality is the offspring, not of Christianity, which at least they disown, but of an unbelieving, unregenerate spirit which they do possess. And

he who disavows the Christian name on the assumption that intelligent Christians are hypocrites, abjures his own manhood, crouches to the superior judgments of the hypocrites by copying their supposed opinions, and is self-condemned in denouncing the bad lives of the *Christians*, while adopting that of which those bad lives are the natural fruit. Strange inconsistency! And yet there is no commoner method of setting aside the claims of the Christian Religion.

Here is one who rests his plea for unbelief on the diversity of faith that prevails among Christian sects, one grand division of the Church maintaining certain doctrines to be Orthodox which another declares to be impious and damnable; one party affirming that belief in a certain way will save all who desire salvation; another asserting that an elect number only can inherit eternal life; this class holding that a spirit of love and a life of goodness are the appointed preparations for heaven; that, maintaining that doctrinal accuracy, good works apart, is the true means of Grace. The Church, he says, cannot be supposed to possess the truth, for her Faith is multi-form, while Truth is one. But is there greater unity of opinion among those with whom he fraternizes? The Pantheist says everything in nature is *God*, the Atheist asserts there is no God. Some deniers of Revelation acknowledge a Personal Deity, others deny not this only but their own existence. Some expect an hereafter, others ridicule the notion as an idle dream. There are certain doctrines believed by all Christians—a Creator, a Mediator, a Future Life. Where shall we find as many points on which all Unbelievers are agreed, whether as regards things visible or invisible?

There is another read in anti-supernaturalist literature, who undertakes to prove that Moses and the Prophets had false notions of geology and astronomy. Can he show that these holy men of old were not what they profess to be, faithful historians, teachers of a higher morality than had obtained before their time, foretellers of future events that have since come to pass? If not, the truth and value of the Old Testament writings rest unimpaired. He contends that two Apostles' views of the Christian's grounds of acceptance with God differ

widely. May he not be persuaded that expressions which at first sight appear to clash, may after all be found to harmonize? Paul preached justification by faith, faith in the Lord Jesus Christ as the only name given under heaven among men whereby we can be saved. And such faith, received in all sincerity, must ever be productive of such works as James declared to be true religion, "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," for Christ went about doing good, and left us an example that we might follow his steps. And the good works which James desired will flow only from the faith taught by Paul. Both had the same high purpose in view—the heart and the life made Christ-like. The one looked steadfastly at the inward spirit: on the fruits of that spirit dwelt the other.

He supposes Jesus to have been an impostor, or a fanatic. Yet impostors are not usually prone to play the martyr, to endure privation, persecution, and death for those they would deceive. And fanatics, all history tells us, are fired by other spirit than that of peace and humility. Christ a fanatic! If so, his was the fanaticism of brotherly-kindness and charity; and such fanaticism the world should gladly welcome. He denies inspiration and miracle, and in so doing, leaves unaccounted for, facts, as wonderful as any recorded in the Bible; the discovery, by an unlettered peasant, of a Rule of Life, perfect in its purity, harmony, and loveliness; which the noblest minds have esteemed of priceless value; and its diffusion abroad by the humblest of mankind, and amid circumstances the most adverse, and resulting in the ruin of unholy empire, the fall of Paganism, carrying forward the world in all that enlightens, improves, and elevates.

Surely, Christianity ought in all fairness to be examined upon its own merits, independently of the fact, that unbelievers name the name of its Author and Finisher, their hearts being far from him, or that believers distort and misrepresent it. Revealed Religion is certainly not the less worthy of attention, because of its demanding the exercise of our mental faculties to understand and appreciate it, or because it teaches not

Science, which the human mind of itself is competent to discover. Our inquiry ought to be, Is Christianity, interpreted by right reason, capable of producing right life? Does it bring to light truths we could not otherwise have ascertained with certainty? Is it of God or of man?

Unbelief is not confined to the "world:" It is rife in the church. It probably exists in all sects; but to the greatest extent in those that are fashionable. And this remark, it is presumed, will hold good, that those of the humbler classes who disbelieve, cease church-connection, and openly avow themselves, more readily than do those who account themselves of the higher order; many of whom, too *wise* to revere the Bible, are also too worldly-wise to openly confess their unbelief. Of the former there is yet hope. Their minds are open to conviction. There is a rough earnestness about them, that tells us conscience is not unseated. But the condition of the latter, of those who continue to give countenance and aid to what in their hearts they regard as a fiction and a lie, is truly lamentable. Infidelity exists in the church to a greater extent than most church-going people are willing to admit. For with most parties, men are not accounted irreligious so long as they subscribe their guineas, and outwardly conform, though their daily walk and conversation are at variance with the requirements of the Gospel. Out of the church it prevails to a less extent than is supposed by many, for beneath the dislike to existing forms, which usually passes for Infidelity, there is frequently an under current of reverent feeling towards Religion itself, a really felt, though perhaps inadequately expressed desire for spiritual food. However, confirmed infidelity is on the increase, and greater efforts should be made to stay its progress. Those who call themselves *orthodox*, are proving themselves unequal to the task. The day has gone by, when fiat issued from the pulpit have scared the multitude from thinking. It is a pleasing sign of the times, that men to be persuaded now, must be treated *as men*, reasoned with calmly and soberly. And upon Unitarians especially must devolve the task of evangelizing the people. The work is indeed heavy, and the labourers

few. For more labourers let us pray. Popular lectures and tracts on the evidences of Christianity are much to be desired, and could not fail to be of deep interest. Those engaged in the illustration of Bible history, are doing a good work. Would that such works could be multiplied! But we must not wait hoping for efforts on a grand scale. Rather, each must do what he can, and in his own way. All should do something heartily and perseveringly, and good must come of it. It behoves us, both in an individual and collective capacity, to seek to give light to those who sit in darkness; by every good word and work, to bear witness to the truth, that Christianity is indeed from Heaven; that it is founded upon a rock, immoveable and lasting as the throne of God.

CHURCH OF ENGLANDISM.

No. IV.

CONFIRMATION—ORDINATION—ABSOLUTION—BURIAL SERVICE.

NEXT after Baptism comes CONFIRMATION, a ceremonial, in which are some things repulsive alike to good sense, and to sound piety. First, there lies this strong objection against it, which must be decisive in the estimation of every Bible Christian, of every one who seeks to have express warrant of Holy Writ, for every thing in religious observance in which he is asked to engage, that it is an unscriptural practice. An attempt is indeed made to trace it to the occasional habit of the Apostles, of laying their hands on some of the first believers; and by this is defended the act of the Bishop, in doing the same, by all the young persons who are brought before him. But, when the Apostles performed this symbolical act, it was with the intention of communicating to their converts the Holy Spirit, *i. e.* the power of prophesying, of speaking with tongues, and of working miracles. Thus in Acts viii. 17, it is written concerning the new disciples made by Philip in Samaria, that when Peter and John came to visit them, "they laid their hands upon them, and they received the Holy Spirit." If the Bishop does not profess to communi-

cate all these supernatural gifts, to the gay or heedless youths and maidens who kneel before him, he ought not to use an action which savours of such a profession, and is likely to be so interpreted by its objects; but in truth the Episcopal imposition of hands, at such a time, or at any time, is only an "imposition." In this rite there occurs, yet once more, an assertion of the doctrine of Baptismal Regeneration. It is found in the first prayer, and in these words, "Almighty and everliving God, who hast vouchsafed to *regenerate* these thy servants by water *and the Holy Ghost*, and hast given unto them the *forgiveness of all their sins*." What mockery, if not much worse, is this! Do you know, kind reader, the necessary, and the *only* qualifications for Confirmation? These are, as stated in the Book of Common Prayer, that the candidates may be able to repeat the (so-called) Apostle's Creed, the Lord's Prayer, the ten Commandments, and the Catechism. It is not needful that their character should be good, and their conduct pure, or that they should ever have entertained serious thoughts of sacred things; and yet boys and girls, whose chief thought is of a new dress, or of the next ball, are gravely told that they have been regenerated, not by water merely, but "by water and the Holy Ghost." Moreover, many who come to be confirmed, may, and must be, not only thoughtless, but in many respects immoral, proud, vain, disobedient to parents, harsh to domestics, and excessively frivolous; yet the Bishop positively declares, in the Collect used on the occasion, that he has put his hands on their heads, "to certify them, by that sign, of God's favour and gracious goodness towards them." To the latter there can be no objection, for the "gracious goodness" of the Creator is extended, and daily manifested, even to the most evil and unthankful of his children; but it can only tend to lull into dangerous security, to puff up with spiritual exultation, to blind to the necessity of stronger and sterner duties, to be told that God regards them with "favour," simply because they are able to repeat the Creed, the Lord's Prayer, the Commandments, and the Catechism; feats, which little ragged urchins at a Dame's school could accomplish, with perhaps greater facility. The whole thing is a

folly, and a dangerous one; and regarded with concern, even by some of the Clergy themselves.

If, in the "laying on of hands" already mentioned, the Bishop does not positively claim to bestow supernatural endowments; on another occasion, in which he performs the same action, he does absolutely declare that he thereby communicates the Holy Ghost; namely, in the office for the ORDINATION OF PRIESTS AND DEACONS. When the young man, who is desirous of receiving holy orders, comes into the presence of the Bishop for that purpose, he is asked, whether he believes that he "is inwardly moved by the Holy Ghost to take upon him that office," to which he must reply, "I trust that I am so moved." This is dreadful! We have read vivid pictures, drawn by those who took part in the scenes they described, of what University life is, especially at Oxford. We shall not enter into any details of the various species of dissipation, there frequently engaged in, but simply ask the reader to imagine a person, fresh from such pursuits, being compelled to say that "he trusts he is moved by the Holy Ghost," to take upon him the cure of souls. It is "a mockery, a delusion, and a snare." It is alike loathsome in the Prelate who asks, in the youth who answers, and in the Church which compels this paltering with sacred things in the Divine presence. During the course of the proceedings, the student kneels before the Bishop, and the Bishop puts his hand upon his head, saying, "Receive the Holy Ghost, whose sins *thou* dost forgive, they are forgiven; and whose sins *thou* dost retain, they are retained. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." It has been already seen, that the power of communicating the Holy Spirit, in other words, the capability of prophesying, and of speaking with tongues, and of working miracles, belonged to the Apostles, and *to them alone*; for even the most eminent of their companions, such as Philip the Deacon, who converted Samaria, though they had received it themselves, could not impart it to others. Such being the case, that power must have disappeared from the church of Christ, with the death of the last of the Twelve, probably John, who survived to extreme old age. It is, therefore, most arrogant, this claim on

the part of the State Prelates to the possession of the same power. But the affecting or pretending to give to every one who takes priest's orders, the capacity and the authority to retain or to remit the sins of his fellow-creature, who may in all respects be a better man than himself, would be detestable, if it were not also ludicrous. Those who call themselves your "true Protestants" are much addicted to vituperation of the Church of Rome, because *her* clergy assume to grant or withhold *absolution*, to or from those within her pale. Such persons forget, that there may be an English, as well as an Italian Popery; and that the branch may flourish as strongly at Lambeth, as the tree from which it was derived, does at the Vatican.

We might well afford to smile at these lofty pretensions, and do nothing but smile, were no attempts ever made to reduce them to practice; but, unfortunately, this imaginary power of forgiving crimes, is not permitted to rest unexercised. In the order for the VISITATION OF THE SICK, occur these instructions: "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest *shall absolve him, if* he humbly and heartily desire it." There was no necessity for the *if*, for every person must desire such a cancelling of his past wickedness; and the more criminal he has been, the more daring and frequent his violations of the laws of God and man, but the more earnestly must he wish for their iniquity to be obliterated. The desire having once been expressed, the priest is not only permitted, but *compelled* (for no choice seems to be left him in the matter) to grant him a full and unlimited pardon. Here are the precise, and also the most emphatic words, which he is by Law instructed to employ: "Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners, who truly repent and believe in him, of his great mercy forgive thee thine offences; and, *by his authority committed to me*, I ABSOLVE THEE *from all thy sins*, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." What an encouragement to a life of guiltiness is this, to know, that having sinned on unhesitatingly, through three

score years and ten ; if we feel an hour's remorse at the last moment, (as even the most hardened of malefactors must do) we have but to say so, and recount our various mis-doings, when the recital can do us no possible harm ; and a man, clothed with authority from the rulers of the land, and as he himself declares, from the Ruler of the Universe also, will at once affirm, in the name of all that is most sacred, "I absolve thee from all thy sins !" There is no scope for any lighter feeling ; we can only think of such a procedure with repugnance and dismay, intense, even to painfulness.

An expression which occurs in the Order for the BURIAL OF THE DEAD merits the strongest reprehension. The Clergyman is obliged to read this, in many respects most beautiful composition, over the remains of *every one*, be he who or what he may, who is interred in consecrated ground ; except, indeed, unbaptised persons, or those who are excommunicated, or suicides. Concerning every individual alike, he is forced to say, "We commit his body to the ground ; earth to earth, ashes to ashes, dust to dust ; *in sure and certain hope* of the resurrection to eternal life, through our Lord Jesus Christ." Mark how strong the language is ; not only "hope," but "sure hope ;" not only "sure hope," but "sure and certain hope." Here comes the body of a man who was all his life a notorious drunkard ; to drunkenness he added the crimes of which drunkenness is usually the forerunner ; to these he added the greatest cruelty to his wife and children ; to this again he added known and notorious dishonesty in his intercourse with his neighbours ; to all these he added complete infidelity, mocking at the Gospel, deeming Jesus of Nazareth an impostor, and the doctrine of a future existence a fable, invented by priests to frighten children withal. The whole town or city knew that such was his character ; and he died suddenly, in the midst of his excesses, with not a moment left for repentance, even had he been capable of such a grace. He is carried to the grave-yard, and the Clergyman is obliged to declare, that he commits him to the tomb, "in the sure and certain hope of the resurrection" (not to judgment, not to "tribulation and anguish," not to "weeping and wailing, and gnashing

of teeth," but) "*to eternal life*, through our Lord Jesus Christ." Is not this superlatively shocking? and must it not have the very worst effect upon the minds, the hearts, the after conduct, of all who hear the words pronounced over the remains of any one whose life has exhibited a disregard of moral principle?

The existence in her Liturgy, and other forms, of such things as have been commented on, in this and the last paper, is, if there were no other reason whatsoever, a sufficient justification of DISSENT. Our ancestors would have been untrue to their consciences, their Bible, and their God, had they voluntarily connected themselves with an Establishment, where such views and practices prevailed; and we of the present day equally fail in what is owing to truth, and righteousness, and the Gospel of Jesus, if we cease to bear testimony against them. How forcibly does the review we have just taken, reassert the great, the vital importance, of keeping for ever far away from us all doctrines, and all practices, which are not plainly taught, or imperatively commanded in the Scriptures of Truth! Emanate from whatsoever other source they may, Monarch, or Parliament, or Convocation; be embraced by whomsoever they may, King, or Peer, or Prelate; be sanctioned by whomsoever they may, the Rich, the Titled, the Learned, yea, even the Virtuous; if Jesus and his apostles never inculcate them, let us cast them behind us, as adversaries and offences, in our path towards Christian Liberty, and Christian Spirituality, and Christian Perfection.

Notwithstanding that the writer has felt it his duty, thus to question and to censure much that is to be found in the Book of Common Prayer, yet is he far from being one of those who inquire, "Can any good thing come out of Nazareth?" He has already admitted many of its beauties and excellencies, and wishes now to add, that the beginning of the VIth. Article utters a sentiment, which cannot be valued too highly: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, *is not to be required of any man*, that it should be believed as an article of the faith, or be thought requisite, or necessary to salvation." This the Church holds with

great *in*-consistency; let all readers hold it with perfect consistency. For the doctrines to be received, for the dispositions to be entertained, for the duties to be performed, for the whole way of salvation, let them appeal to the Gospel alone, to Jesus alone; saying with the apostle, "Lord, thou only hast the words of eternal life!"

R. E. B. M.

THE PARABLES OF CHRIST.

LECTURE VII.

The Unmerciful Servant, MATT. XVIII. 23—35.

THE Parables of Christ strongly support and confirm his Divine mission. For effusions so spontaneous and beautiful, so strikingly adapted to the circumstances of the case in which they originated, and so admirable and perfect as lessons of instruction, cannot have proceeded from mere human wisdom, but must have emanated from that which was divine. And they thus testify that he was of God, and that God was with him.

They are all likewise of an Eastern character, agreeing strikingly with eastern manners and customs, and identifying Christ and Christianity with Palestine, according to his history in the Sacred Records.

One peculiar, most endearing recommendation is, that they present to us the most pleasing views of the Divine Being. He is perfectly righteous, merciful, and good. So that we may love him supremely, and serve him with alacrity and delight, put our whole trust in his beneficent Providence, and rejoice in his kind care and paternal love.

Questions were frequently put to Jesus, both by his disciples and others. The former, especially, would often seek his advice and direction. And hence we are told that, on one occasion, "Peter came to him, and said, Lord, how oft shall my brother sin against me, and I forgive him, till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven," (Matt. xviii. 21, 22). And then, to illustrate this amiable spirit of forgiveness, and to enforce it as an incumbent duty

upon his followers, he addressed to Peter and those around him the parable of *The Unmerciful Servant*, (Matt. xviii. 23-35).

“Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants who owed him an hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him saying, Have patience with me, and I will pay thee all. And he would not : but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me : Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

If the “ten thousand talents” had been silver, the debt would have been £3,428,875 sterling ; but if gold about sixteen times as much. The penny, or the Roman denarius, was about sevenpence three farthings of our money ; so that the whole amount of the debt of the other servant, that is “an hundred pence,” would be £3. 4s. 7d., (see *Livermore*). There is a great difference, it is to be observed, between the two sums. But they were adopted by our Lord merely as illustrations, to show, in a more striking point of view, the amazing

difference between our sins against God, and those of our fellow-creatures against ourselves.

The lord is represented as about to sell his insolvent servant up, and also to sell the insolvent himself and his wife and children as slaves. This appears to us a very harsh proceeding. But it was agreeable to the custom of the East, and other countries, at that time.

We cannot mistake the act of *worship* on the part of the servant to his lord, (26). It is the same as *beseeching*, with reverence and respect, as in the case of the other servant to himself, (29). In both cases it was ardent entreaty, in the eastern custom of prostrating the body. We therefore see here, that *worship*, in Scripture, does not always signify *religious adoration*, but sometimes respect and obeisance, reverence and homage, such a regard as one human being may shew to another. Hence this servant *worshipped* his lord. (26). Hence an individual at a public entertainment, for his humble and very becoming demeanour, may "have *worship* in the presence of them that sit at meat with him," (Luke xiv. 10). Nebuchadnezzar "*worshipped* Daniel." (Dan. ii. 46). The congregation of Israel "blessed the Lord God of their fathers, and bowed down their heads, and *worshipped* the Lord, and the King," (1 Chron. xxix. 20). That is, after offering profound religious homage to Jehovah, they paid their obeisance to King David. And thus, on various occasions, Jesus Christ was *worshipped*, (Matt. viii. 2, ix. 18, xiv. 33, xv. 25). He received that reverence, that obeisance, which was justly due to his great excellence, to his exalted character, and to his divine mission; but which, at the same time, was in perfect accordance with the manners and customs then prevailing in the eastern nations. This eastern peculiarity, however, may be said, in fact, to have reached the land of England: for there is a certain Marriage Service, used in the Establishment, in which one of the parties *worships* the other, (see *The Book of Common Prayer*).

The lord had forgiven the great debt of his servant. He had passed it over, and had no intention of enforcing it. But on learning the extreme severity and cruelty of the servant to his fellow-servant, he was very justly led to revoke it, and to take a different course. He was

wroth, and cast him into prison, till he should pay all that was due unto him. "He delivered him to the tormentors" (34), to the jailors and prison-keepers, who from the very nature of their duties, might well be considered as "tormentors," notwithstanding that they might be as compassionate and indulgent as their situation and office permitted. *Dr. Adam Clarke*, however, says, that "Not only continued captivity is here intended, but the tortures to be endured in it. If a person was suspected of fraud, as there was reason for, in such a case as that mentioned here, he was put to very cruel tortures among the Asiatics to induce him to confess." *Livermore* also observes, that by "tormentors," "jailors or prison-keepers" are meant; but he says, they "used torture only when occasion required." He adds, however, that "imprisonment in the East is a great punishment; since offenders, particularly state-criminals, are scantily fed, treated with great severity, loaded with clogs and chains, and subjected to scourgings and rackings, which speedily end their lives. The Great Teacher would thus graphically paint the miserable consequences of a hard and unforgiving temper."

And the concluding moral lesson of Jesus will not fail to impress every mind that is imbued with his spirit, or is anxious to obey his commandments:—"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses," (35). The words, "their trespasses," says *Dr. Adam Clarke*, are "an interpolation, and are properly left out by GRIESBACH, and other eminent critics." The passage, therefore, should stand thus:—"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother."

(*Lecture VII. to be concluded in our next No.*)

SELF-GOVERNMENT.

LET not any one say he cannot govern his passions, nor hinder them from breaking out and carrying him into action; for what he can do before a Prince, or a great man, he can do alone, or in the presence of God, if he will.—*Locke*.

THE MEANS BY WHICH RELIGIOUS ZEAL MAY BE QUICKENED.
No. IV.

THE DUTIES THAT DEVOLVE UPON THE MEMBERS OF CONGREGATIONS.

THE young and intelligent of a Congregation may very much assist their Minister by *teaching in the Sunday School*, and rendering other such service as may be needed for the welfare of it and kindred institutions. Generally speaking, we have more scholars in our Sunday Schools than we can efficiently teach; and to the good order and management of a school, as well as to the improvement of the children, every one knows how much an intelligent and earnest band of Teachers conduces.

Very much, too, may Congregations assist and forward the plans of Ministers by *sending their children to the Vestry Class*, to be instructed in the elements of religion. It adds very much to the labour of Ministers when they have not only to open a class, but likewise to solicit for the pupils. The Congregations may very much strengthen their hands, and encourage them by sending their young, and rendering every assistance in their power to make the work of Ministers agreeable and cheerful.

Material assistance can also be rendered by *Chapel Visitors*, who at stated periods call upon the poor at their homes, and leave tracts with them. The work produces a sympathy between the rich and the poor, it brings the state of some who are destitute under notice, that otherwise might escape observation. And the leaving of a tract in a family on an interesting subject, every fortnight, where there are few books to read, must be instructive and agreeable.

It may generally be looked upon as a sign for good when the *Lord's Supper* is well attended; because, to make such an outward profession of religion may reasonably be considered a sign of pious inward feeling, a desire for improvement and virtue. Sorry should any Christian be to see such a rite indiscriminately attended; to see the sinful, the worldly, the selfish, and the proud, altogether reckless of the Christian life, make a profession of communion with the loving, the humble, and the holy Jesus; for between them no communion can exist. And therefore there is no doubt, that, in many places,

from fashion or worldly interest, such rites are greatly abused. But provided these motives do not operate, and that in any Congregation, those only who have upright intentions and devout hearts, who wish to become wiser and better, come to the Communion, then its numerous attendance is a sure index of religious life, it is a sign that the worshippers are endeavouring to live up to their Christian profession. To see it thinly attended, indicates that religion is on the wane. Of course the value of any such rite always depends on the simplicity and sincerity of mind with which it is observed ; and we would rather see a few honest professors participate in it than a more crowded attendance of the false and pretending, who approach God with the lips, while their hearts are far from him, who only go through the rite as a hollow form, not possessing within the soul of love and of religion, of which it is the symbol and the outward expression. But these observations I have been inclined to make, because I believe there are many honest and truly religious men in our Congregations whom we should like to see regular in their attendance upon the rite, but who yet absent themselves from it, through doubts and fears.

The advantages likely to result from Christian Fellowship meetings, such as have been established in Newcastle-on-Tyne, and such as have been established lately in different parts of England, as appears from the pages of the "*Christian Pilot*," must be incalculable. It would require lengthened observations fully to elucidate the merits of such societies ; and on the present occasion I should prefer throwing out a few hints respecting another agency by which the religious life of a Congregation may be sustained—I mean *Social Prayer Meetings*.

In some of our Congregations, I believe, they have been tried with benefit to those who have engaged in them. If prayer be a duty, which no Christian will deny, I see every reason why the worshippers in the same Chapel should meet together at stated times to pray for a growth in religious life, for a blessing on the Congregation, and on the services of him who statedly ministers to them. Could we get a few simple-minded, earnest religious men in every place of worship, to form such a meeting, I am convinced it would be productive of good.

But let there be no lip-service in it. Let there be no pretence or affectation. Let every man speak sincerely what he feels and as he feels. Let there be no parade or ostentation. The usual fault that has been found with such meetings is that they generate hypocrisy, or decline into frivolous conversation. This is their abuse, and it arises from the unprincipled joining them. But let a few earnest-minded, simple, religious men form themselves into such a society, let their prayers be the outpouring of their hearts, let them be men valuing religion above all things, and holding the interests of their souls to be paramount, and from their meetings good must result.

In the memoir of Dr. Channing it is stated that he had connected with his Congregation a "Ladies' Prayer Meeting," where he himself read the Scriptures and explained them, allowing a little time for any observations that might be made by those present, and finally concluded with prayer. He found the meetings productive of good. They were like family worship on a large scale, and those who came to them were instructed and deeply impressed. Could not similar meetings be established in many of our Congregations?

In truth, we, as a religious body, are rather deficient in apparatus for sustaining and cherishing a religious life. The Established Church of England has on her side fashion, wealth, the aristocracy, and the patronage of royalty; and while it is so, there is no fear of her services being deserted. The Methodists and the Dissenters generally have their apparatus of Class Meetings, or Prayer Meetings, or similar institutions, all which are calculated to sustain among them a religious vitality, although many serious objections may be made to the manner in which they are conducted by them. Now, for ourselves, we have not fashion on our side like the Church of England, and we have not the organizations of the Methodists. We rely simply on the common sense and the Scripturalness of our views, the reasonableness of our doctrines. We are a class of Christians going, we sometimes too readily suppose, in the van of intelligence; but might it not be well for us to organize instrumentalities for increasing our fervour and quickening our piety.

God forbid that ever we should commence organizations that had not the soul of piety to animate them, or that did not spring up from devotional feeling. But provided we could get them conducted in a simple, earnest way, might they not be productive of great good? These observations I throw out for reflection and thought, and should there be anything in them worthy of being practised, recommend them to the kind consideration of my fellow-Christians.

Hull.

J. S.

WORK-A-DAY HYMNS.

No. VII.

THE Spirit of Beauty is every-where seen,
 On earth, and on ocean, in blue sky, and air;
 She flings the first flower on the mountain, and green,
 And wreathes the old forest, and ruin, else bare.
 Her touch makes the dew-drop a gem, and with blossom
 She kindles the bough, pours the twilight serene;
 Where fond eyes are gazing, and many a loved bosom
 Shews the Spirit of Beauty is every-where seen.

The Spirit of Beauty is every-where heard:
 On ocean, on earth, in the air, and blue sky;
 From the full-flowing river; the wood-sheltered bird,
 And the breezes, that bear the sweet lark from the eye.
 She tunes the bee's hum, and the reaper's wild ditty,
 The girl's silver voice, and the baby's first word;
 And the sigh of fond hearts, and the soothings of pity,
 Show the Spirit of Beauty is every-where heard.

The Spirit of Beauty is every-where felt:
 In morn's merry tumult, in eve's gentle hush;
 Where the dove rears her young; where the home-billows melt,
 And forms long remembered again to us rush.
 In the laughter of childhood; in youth's proud emotion;
 And e'en where our tears o'er the silent tomb melt;
 At the hearth-stone and altar; in love and devotion:
 The Spirit of Beauty is every-where felt!

Leicester.

JOSEPH DARE.

THE GOOD TIME COMING; WHAT MAY BE DONE?

No. II.

I TRIED, in a former paper on this subject, to show that of the evils which affect the labouring classes, the moral evils are by far the most lamentable in their effects, and that to their removal all efforts should in the first place be bent. I then laid down the principles that the removal of these moral evils must be the work of those who are suffering from them, and that it must be an inward and spiritual reform, working and acting upon the outward and visible, which is to effect the removal of these moral evils; and from these premises I drew the conclusion that the spread of absolute vital Religious spirit in the hearts of men, is the only means of really and permanently bettering the condition of the working classes, because Religion, while destroying moral evil, would so change the spirit of men as to render it of but little moment that their outward circumstances were adverse, and their physical comforts and enjoyments few.

But I cannot leave the matter here: to do so would be but half to accomplish my task. True Religion *has* this effect, we see it in the lives of men, long, long since dead, whose names are writ in burning letters in the page of history; men who, by the greatness of their souls, by the power of the spirit, the Godlike spirit which was in them, so overcame and trampled on the flesh, and bid defiance to the outward life, that all its pains, and troubles, and sorrows, fell on the current of their lives but as snow-flakes on the surface of a stream, and left no mark; that riches or poverty, health or sickness, freedom, or weary sojourning in prison, and even death came all alike to them, and moved them not, for they counted them all joy. Such men there have been, ay! and such men there are now, too; and the Bread of Life still feedeth many hungry who else were starved. The old martyr spirit has not died out, and there even now are many, whom we dream not of, albeit, that men do not chronicle their names, who bravely and manfully bear hardships and sorrows, and give God thanks too, in all truth.

But though it has done, and still does this, it would be a false and narrow view of Religion which would thus

limit its influence and its power: it *can* render man independent of circumstances by raising him above them, but its full and true action is on both alike, is to harmonize the inward and the outward life, and make both beautiful. The influence of spirit over matter, the never changing unison between the two is a hard question in the abstract, but in some of its bearings on the actual problem of life we may trace it, and in none more clearly than in the influence of the moral *in* man upon the physical *without* him, the influence of Religion upon the outward condition and circumstances of life.

To apply this :—Look at any of the great evils which afflict society, and ask what says Religion to them, and to the causes of them? I do not mean Religion as laid down in creeds, and taught in colleges, religion that is based on texts or passages, be they one or a hundred of “Holy Writ,” the miserable shadow which men oft quarrel about till they lose the real living substance; but absolute religion, the Christianity which beat in the heart of Christ perfectly, and more or less so in the hearts of all good men before or since, that Religion which men may refuse to act upon but cannot disbelieve; ask what such religion says to the social and national evils which lie thick around us?

Now these evils, many as they seem, are but the different appearances or effects of the two great evils, the inequality of power and the inequality of wealth.

Of the inequality of power I need not say much: it is not that which in our land is so great a curse: its evil effects are always many, in some countries they are the greatest burden which the people feel, but in ours they vanish into nothing before the misery which is implied in those words the *inequality of wealth*. Think of the sordid misery, the foul and loathsome dwellings where many herd together, of the bodily suffering, of the mental and moral degradation which are thereby produced among the poor, and of the listless inactivity, the selfish sensuality and indulgence, the spiritual deadness which are among the rich. And what does Religion say to all this? Can it do nothing to lessen these evils and to prevent these miseries? Must the belly still go hungry, and the ignorant mind untaught? Must men, men

with souls, still live in hovels, clothe in rags, work the work of beasts, and die at last like dogs? Is that the destiny of men, and can religion but put a contented spirit into them and make them see these hardships with a smiling face? Whence comes this inequality of wealth from which they spring? See that, and the answer will be a very different one. It arises because men have a selfish spirit in them, because they live to themselves and for themselves, making themselves their gods, and their daily toil for wealth, for money, be their longing for little or for much, the fearful "idol homage" which they pay. It arises because rich and poor alike seek each their own interest, ever striving to "better their condition," as is the cant phrase, by which men give a decency to that faith which says that a man's life DOES consist in the abundance of the things which he possesseth. It is this spirit in which men live and toil which is shown forth in all this misery and evil. Religion only can change this spirit, religion only can remedy these evils. The outward arrangements of society may change, the nature of the particular evils may seem to alter; we may amputate the ailing member, or plaister up the sore and think it healed; but so long as the evil principle is at work within, no change, no real change can come. You may prune the corrupt tree, but it shall shoot again, and bring forth again corrupt fruit.

I know that this is dangerous ground. "Trespassers will be persecuted with utmost rigour of reasoning and statistics" is written large on the notice boards of the Political Economists, with awful additional threats against "Juvenile offenders." I know it is presumption, but I cannot put any faith in the doctrines of so-called political economists. To me their philosophy of social life is a bitter mockery; and granted that all their babble about labour and capital, and overpopulation, and this interest and that interest, be good as far as it goes, it is but as the empty talk of a *mere* man of science, who should, with long words and many figures, show clearly that the earth goes round the sun and not the contrary, and then think in his vain heart he had solved the problem of creation. And so he has, as far as he goes, and

so may what Political Economists say be all very true, but it is little more than proving that things are because they are, and all their reasonings seem to have but one end, to make the rich feel more surely than before, that they are fulfilling the whole duty of men and of Christians in making themselves as rich as ever they can. Good men there are and earnest, who have written on these subjects in a better spirit, and gone deep into principles, and such men are far above my praise or censure ; I speak but of the herd of the "so-called," who always stick to that most comfortable doctrine, that a man is doing most good to his neighbour by doing most good to himself.

I have said that these evils of inequality in wealth arise from the fact that all are selfishly striving for themselves, competing one with another. I do not mean to say that the individuals are knowingly influenced by merely selfish motives, but rather that the general idea which is at the bottom of trade morality is essentially low and selfish. It goes on the principle that a living is a prize to whoever has most strength, acuteness, or, it may be, roguery ; that property, under all circumstances, must be a good thing, and the gaining thereof a laudable object to which to devote the energies of the mind. And when a man has done this, he is held up as a good example for young men beginning life, who are advised to "*stick to their business*" as he has done in order that they may "*get on in the world.*" It goes on the principle that because a man has earned so much in fair trade it is all his own to do what he will with, and that it is charity if he help a less fortunate neighbour.

Now this basis may be at the present time unavoidably necessary, but tried by the spirit of Religion it is utterly unnatural and bad. The competition system is essentially selfish. Every man is fitted to do some particular work or works in the world, he has powers and faculties given him to the end that he may accomplish this ; and I believe that every one, if he seek earnestly, may find out what this work is, will feel moved to do something, whether to preach, teach, make machines, farm, paint, write, or what not. This something should be the work of his life, it is the mission God has given

him to fulfil. But what says the world? First, you must gain your living, spend the greatest and best part of your hours in manual labour, or it may be in the *nobler* avocations of the counting-house. If the work you feel moved to will get money enough, work at it; otherwise toil for *money* at whatever is most profitable. Strange reverse of the method which Jesus has pointed out to us, we should *live* that we may work, we are working that we may live!

And mark the consequence of this. Men who would have found in the employment for which they were fitted, enjoyment and pleasure, find only *toil* in the working for a livelihood, and have to turn to other sources, often degrading to the soul, for recreation. That is one reason why there is so much sensuality in every class; men have not their work in life, and it is only the highest class of minds that can find pleasure in the cultivation of the mind or soul after long hours of weary labour. We never see men who have found their fitting work, and who do it, sensual or profligate; men of science hardly ever are.

But this voice which should guide men to what should be their true work is not sought, and if it come uncalled, the young oftentimes heed it not, or the old check its utterance; a man ought to listen to it earnestly and obey it faithfully, and though it do not lead him to make shoes or grind corn, yet if he do what he thinketh his work, with all his might, he has a *right* to all the necessities of his existence, yea, to a full share of the comforts of life, though if men worked and lived in such a spirit it would be but little they would care for. Thus every man has a right to his living, and it ought not to depend upon his ability to work at some one of the things which at present earn him money, but rather things should be in such a state, that each one doing what God has fitted him to do, he should receive from his fellow men, the way matters nought, "the portion of goods which falleth to him."

It may be said that this is Communism. Communism be it; there is absolute truth in Communism; it may not be that which shall come about to-day, or to-morrow, in this country, but every approach to pure Religion in the world will bring us nearer to the time when it shall

be acknowledged. And the principle is *true* now, is *practicable* now to every one who has faith in God and man. The thing which men *call* Communism is a miserable deception, which is afraid of practising its principles among men, and must go away from sinners, and form a little establishment by itself, of choice reformers who have agreed to give up all to one another !* What men call Communism is the same outward result arrived at from an opposite principle, to the one which I defend, viz., that these "goods" are the *object* of life, and therefore that no one should have more than the rest, if the rest do their work. Such a principle can not work among men, is unnatural, must exclude itself, for it seeks an outward change, an outward equality. But the great holy *principle* of Communism is that these outward things are worth nought *in themselves*, and that therefore all should take what is needful of them, and answer it to God that he does faithfully and well his share of the world's work.

Such a principle needs no setting apart in Societies, wishes not for it ; it must be lived out among men as Christ and his Apostles, as Loyola, George Fox, and Oberlin have lived it ; all men would see that such a principle was good and true, and one such life will do more to permanently elevate the world, than all the outward and material changes that a thousand men should bend their energies to make. Such lives speak with the mute eloquence of action to men, and solve all these vexed problems of trade and government ; what are such things to one with the love of God and man filling his heart, they interest him not, affect him not. Governments ! Laws ! do not exist to him, he is above them. Power ! Wealth ! God has given him glorious powers, and as for wealth, all the money that men daily sell themselves to the devil for, is not worth his thought, if he has his bread and his raiment.

These are but a few crude thoughts, rough-hewn, unpolished. It is hard to consider in two short essays a question which has weighed down the mind of many an

* Such as the various "Communist Establishments" in France, England, and America.

earnest man, through a long life of useful experience. Perhaps, too, these views are theoretical and visionary, founded on principles unsound, or too broadly stated; further experience will correct this, but what I have had leads me ever more strongly to the conviction, that to spread such feelings among men, to make them see that *gaining a livelihood* is not *living*, to make them know the holiness of their powers, and feel the grandeur of a noble life, is the only true reform, to which all minor plans must tend, and that such an inward change *must* manifest itself in harmony, beauty, and happiness in the world around us.

It is a reform worth working for! Who cannot aid it on? For as saith the noblest poet of these days—

“Lives of great men all remind us,
We can make our lives sublime,
And departing, leave behind us
Foot-prints on the sands of time:—

Foot-prints that perhaps another
Sailing o’er life’s solemn main,
Some forlorn and shipwrecked brother
Seeing, shall take heart again!”

Manchester New College, January, 1850.

B. H.

ORIGINAL SIN; SOME OF ITS RESULTS, RELIGIOUS AND POLITICAL.

ARE THESE the times of REFORMATION? Do the signs of these times legitimately lead to such a conclusion? Confessedly a more liberalized tone is evidently apparent in many quarters, and a closer approximation to the spirit of Christ is observable, even in the enunciation of theological creeds and systems, than was the fashion of former periods. It would seem to be tacitly allowed by numbers, that man, after all, does not possess a nature radically corrupt; we are progressing, slowly indeed, but, still we move. The once current language, the triumphantly avowed principles of previous times, would be now generally looked upon with repugnance or disgust. A few exceptions occasionally are met with, obtaining attention from their compara-

tive singularity, such, for instance, as a display of splenetic effusion, after the Exeter Hall school; or of unflinching denunciation in the McHale style of polemic bigotry; or in the bold assumption of obsolete ecclesiastical tyranny, after the manner of Harry of Exeter; and which indicate with tolerable certainty, the direction of public opinion, and define the position we are gradually acquiring. But the movement is in many respects inconceivably slow, and the retarding influences which occasionally evidence, not only their existence, but their vitality, shew that much indeed has yet to be accomplished.

The signs of the times testify, that purity of Gospel truth, is far from being generally acknowledged. The present position of not an inconsiderable portion of Christian professors, lamentably indicates, that the chains forged in bygone ages, still retain their strength, and exhibit much of their original potency. The gloomy reveries of that ascetic SAINT(?) Austin, which libel the hallowed truth, the paternal character of God, and presume to declare accursed, that glorious creation, which the Almighty Architect pronounced to be good, the dogma of Original Sin, or innate depravity, or birth sin, is now sadly perplexing the Churches, both of Rome and of England. Instead of rejoicing in the liberty with which Christ hath made his followers free, and appealing honestly and firmly to the law and to the testimony, they remain bound and prostrate, beneath the withering and unholy spells of the wizard saint, whose maleficent influence, still retains a deep strong hold on the minds of men, and the signs of the times are not, it would seem, in this respect, heralding the times of Reformation.

The difficulties with which each Church is now struggling, arising from the adoption of Austin's creed, although varying in their developement, arise from the same cause, and both are evidently desirous to escape from the consequences with which they are manacled. The Romish Church, in order to obtain that just and spotless sacrifice, by which she believes that sin is atoned for, resolves, authoritatively, that the sacrifice is perfectly free from all taint; and perceives no other way

by which to accomplish this, than by the declaration, that the Blessed Virgin, like her illustrious Child, is of pure birth; affirming that there exists "throughout the whole Catholic world, the ardent desire of seeing it at length decreed, by a solemn judgment of the Holy See, that the most holy Mother of God, who is also the tender mother of us all, the immaculate Virgin Mary, was conceived without original sin."* By this contrivance, the Sacrifice contains no inherent spot or blemish, and the dilemma incurred by the adoption of Austin's imaginary figment, is adroitly set at rest. Not that it is exactly a new discovery. But the Franciscan notion was not probably enunciated by the Holy Father for the time being, from motives of expediency, because the scheme had many, and influential opponents, and its prosecution heretofore, might have brought his infallibility into question. Still, the dilemma evidently existed; the legacy of Austin was not one of unmixed peace and comfort to the church, the birth sin was certainly orthodox enough, as regarded those who were assumed to be recipients of the merits of the vicarious sacrifice, but how could it be supposed, that the "Blessed Virgin, who has been raised by the greatness of her merits above all the choirs of angels, up to the throne of God."† could possibly be considered a tainted being? It seems her transcendent merits were utterly powerless to destroy the fatal leprosy, without the efficacious influence of the ingenious hypothesis of the Immaculate Conception, and hence the unavoidable necessity of declaring as an established "doctrine of the Catholic church, that the conception of the Blessed Virgin Mary was entirely immaculate, and absolutely exempt from all stain of original sin."

The Church of England also is labouring in sad perplexity from the consequences arising from her adoption of Austin's wisdom, in his dogma of Birth Sin, and her sons are agitated by conflicting opinions. Unfortunately, she does not possess a defined, and recognized *spiritual* authority, competent to determine her faith. The incompleteness of her Reformation, she is powerless to

* Pius P. P. ix. Feb., 1849.

† Encyclical Letter.

remedy. Her manacled serfdom, glaringly, palpably from the times of sturdy puritanical protest, to the present day, must surely be now astoundingly apparent, even to the least observant of her children. With Calvinistic articles, and a Popish liturgy; with a wide divergence on many points, non-essentials though they be designated, and which it is impossible to reconcile; she yet assumes, (Article XX.) authority in matters of faith, and vaunts her much lauded Uniformity, whilst her degraded position, clearly manifests her servile prostration, and abject slavery to the State. Her sons widely disagree as to the influence and effect produced by her sacrament of Baptism; forgetting that it is an emblem of the "remission of sins" of the law, they assume its results to be spiritual regeneration. But how? As an immediate divine influence, an instantaneous new moral birth; or a deferred, (and not always a necessary) spiritual manifestation, an ultimate cleansing from a state of sin? The required definition of Baptismal regeneration, is to emanate, not as might be naturally supposed, from the Church, but the State; from that *secular* Court, "the Judicial Committee of the Privy Council;" for the authoritative representation of mother church, is by the known antagonism of her deputed Dignitaries, rendered nugatory.

Jurists, it must be admitted, are not necessarily well adapted to decide upon points of doctrine; they are not necessarily accurate casuists, or profound theologians; they are hardly competent to recognize and feel the claims of liberty of conscience, or to appreciate the sacred right of freedom of opinion. The legal hunt after poor Truth, in Lady Hewley's case, demonstrates an incapacity in legal forms and principles, to comprehend spiritual definitions. Belief is with them fashioned by Law, and embodied by Act of Parliament, or the behest of the Head of the church; and no Lawyer can do otherwise than assent to this position. He can in his vocation, determine those things which are to be rendered to Cæsar, but he travels out of the record when required to adjudicate on the holy things which are God's. No one, then, expects that this Judicial Court, will, by its decision, heal existing differences, or set at rest those

conflicting opinions, which are heaving the Church to its foundations. The vexed question will probably be answered, neither negatively, nor affirmatively; and sincere churchmen will still be at a loss to ascertain from authority, the true and orthodox belief, before all things necessary to be embraced, by those who wish to be included in the category of "whoever will be saved." True, there is the not untried expedient of attempting the amalgamation of antagonisms and contradictions, into a specious scheme of uniformity, by the adroit use of theological terms, (indicative, it must be owned, of some mysterious subterfuge) by which the tender conscience of the humble inquirer after Christian truth, may be lulled to repose. Such is the anodyne, that the Articles of the Church may be taken as of peace, and not of doctrine; such the happy discovery, that there is a non-natural sense, in which, by some mental obliquity, difficulties may be evaded; and such perhaps the newly imported talisman of "prevenient grace," which may perchance dispel imaginary(?) difficulties, and conjure dissonance into harmony.

But does the Church then give no evidence as to the light in which she holds her sacrament of Baptism? Does she leave her sons to deduce their own individual, and it may and does happen, contradictory conclusions? Certainly not, if she is to be deemed sincere in her solemn instructions to her people; and it cannot be imagined, that, as a Christian institution, she can do other than teach what she recognizes and believes to be Christian truth to her young men and maidens. Here, if any where, we obtain a true exposition of her principles. She bids her catechumens to assert and believe, that Baptism imparts "an inward and spiritual grace of which the ceremony is an outward and visible sign," that it makes of an unconscious lump and seed of sin, "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." She affirms, by her officiating priests, that the child is "regenerate," by, or during the performance of the ceremony. The language employed is express and decisive. And the conclusion is inevitable, that by the agency of mortal man, the consecrated element, accompanied by a magical sign, with the use

of a prescribed form, ("the water and the words," which an ecclesiastical Judge, Sir H. J. Fust, recently pronounced to be Baptism,) a complete spiritual regeneration is effected. Such is one of the lamentable effects of teaching for doctrines the commandments of men. No wonder that thousands of her sons are utterly unable to receive and believe as Gospel truth, her avowed views of baptismal efficacy, views which she was driven to adopt, as a means of escape from the consequences resulting from her participation in Austin's invention of Original Sin. Well may the freed man of Christ rejoice in the liberty wherewith his Master hath made him free, and especially careful will he be, not to be entangled in the yoke of bondage.

February.

[Since the preceding remarks were penned, the judgment of the Committee of Privy Council has been pronounced. It corroborates the writer's prediction. It decides that the Church of England has no definite opinion on the subject; that *opposite* views of the meaning of plain, unmistakeable language, may be held by its members and Clergy; that Articles and formularies framed to *prevent* diversities of opinion, nevertheless warrant the widest possible divergence, and that both parties, equally gifted with the Holy Spirit, may each be right. This may be the law of the case, or it may be its expediency, but it savours of ought rather than Gospel truth. Nor can it permanently satisfy the conflicting parties in the Church. The judgment opens a breach in the citadel of error, through which Scriptural inquiry and religious freedom may possibly find entrance, and cannot but necessitate a change in the Articles and formularies to which the Clergy are compelled to swear their unfeigned assent and consent.—EDITOR.]

REVIEW.

Report presented at the Thirteenth Annual General Meeting of the Liverpool Domestic Mission Society. By their Minister to the Poor. pp. 40. London, E. T. Whitfield.

IN the first number of the *Christian Pilot* we gave a brief account of the twelfth anniversary of the Liverpool Domestic Mission, with some extracts from the first Report of its second Missionary, the successor to the honoured and lamented Rev. J. Johns, the Rev. Francis Bishop. Another year has passed away, and the earnest

and true hearted Missionary again details his experience of the Christian working and influence of this Mission, with the labours and anxieties he has undergone in its course. Mr. Bishop's Report is full of interest. The invaluable importance of the work to which he is devoting his talents and exertions, is very truthfully and powerfully sketched. The description magnifies his office, and certifies its Christlike labour.

Here he meets with the disconsolate and sorrowful, pining in lonely sadness over their bereavements, and craving for the voice of sympathy; there he encounters those from whose hearts the heavy tread of Poverty and Vice has well nigh crushed out the germs of love and feeling. In this house he finds physical degradation and moral pollution going hand in hand, and ministering to each other, with fearful success, in their melancholy growth; in that he is called to the difficult and delicate task of quelling domestic strife, and restoring peace to the distracted home. Now he is appealed to, with downcast look and hesitating voice, by the almost broken-hearted wife, to admonish her drunken husband, and implore him, for the sake of those he should protect and cherish, to tear himself from the "Gin-fiend," and again gladden his hearth with his presence and his love; and anon the husband confides to him his griefs, and tells the humiliating tale of the home-wreck occasioned by his wife's intemperance. To-day he has to deal with the hardened hoary-headed profligate, whose moral sensibilities are deadened almost beyond the power of revival; to-morrow with the young and blushing offender, in whom conscience is yet awake, and who needs but the faithful warning and affectionate help to stand up again in the attitude of recovered virtue. At one time the acute and clever but superficial septic, vain and confident in his superiority over many of his fellow-workmen, will seek to "entangle him in his talk" with the perplexing query and subtle objection; at another, the unlettered and besotted votary of vice will pour out before him his ignorant contempt of Goodness and Religion. Here the weeping penitent, shrinking with abhorrence from her life of sin, implores his counsel and his aid; there the anxious and troubled mind tells out to him its difficulties and doubts, and eagerly asks for solace and explanation. The young demand his interest and care; the aged claim his consolation and help. In one abode the orphan appeals to his sympathies; in the next, the widow. The work is one of exhaustless scope and ever-renewed excitement.

The moral as well as physical value and necessity of practical attention to improve the abodes of the indigent and the workman is well pourtrayed.

In no respect are the gradations from barbarism to civilization more clearly traced than in the *homes* of a people. Each

step a community makes from the savage state to the most refined is marked by the advancing improvement of its private habitations. Judged by this test, how low would vast masses of our population have to be placed. In wandering amid the wilds of Connemara, and visiting the lairs in which the wretched people of that district crouch, I could scarcely realize the idea that I was in a civilized land. But there no startling social contrasts deepened the painfulness of the view. The vast and frowning piles of mountains, shadowing valleys, untouched by spade or plough, were in mournful keeping with the scene. Now, however, my duties lead me daily to human abodes, almost as foul and wretched, standing close upon all the evidences of a high state of civilization, and the marks of social wealth and grandeur. In the former case, too, the pure wind of Heaven blew round the miserable abodes, and, in some measure, abated their health-destroying power, but to many of the noisome courts and damp cellars of our town, only pestilent breezes can find their way.

* * * * *

But the injury to the physical man is not the most lamentable effect of this state of things. The moral aspects of the question are of still graver import. The repulsive abodes in which large numbers of our population are condemned to dwell, are alike destructive of health and morality. When you penetrate the homes in our dingy and fœtid courts, you will find in many a three-roomed house, twenty or thirty persons, and sometimes more, of all ages and both sexes, living together without the power of attending, I will not say to the *refinements* of civilized society, the use of such a term would sound like a burlesque, but to the commonest decencies of life which even savages respect. In such a soil, how can Religion take root? From such experiences, what can there be to link the soul to virtue and to goodness? For the most part these poor creatures are, I believe, strictly, and to the full extent, as far as their own consciousness is concerned, living without God in the world. How could it be otherwise? What have they to tell them of His love, or waken within them a consciousness of their spiritual nature? Not only are they cut off from the refining agencies of civilized and Christian life, they are shut out even from the benign ministries of nature. Neither bright sunshine nor purifying breezes invites them to look upwards. Nature's temple is closed against them, and the only one that opens before them is that in which misery sits, reeking in rags, as the presiding Deity, and crime stands by as the ministering High Priest.

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A great work of physical civilization has to be accomplished, before the people generally can be raised from their low moral state. First, that which is natural; afterward, that which is spiritual. Inattention to this subject can no longer shelter itself under the plea of incredulity. Providence has taken that excuse from us, and, in the disastrous track of typhus and cholera, taught us a lesson which Society can only neglect at its peril.

The filth and pestilence that used to infest our gaols and asylums have invaded the dwellings of the poor, and as a Howard was found to cleanse the former, we trust that many Howards will be found working for the renovation of the latter."

The testimony borne by the Missionary to the virtues of the Poor, accords with the experience of all who are acquainted with them in various localities. Lessons of self-denying benevolence, of soul felt devotedness are given in many a hovel, which were they faithfully imitated by those who abound in this world's goods, would fill many a desolate heart with rejoicing, and cause the waste places of the earth to blossom as the rose.

"Some of the greatest and purest good done in this world, I believe to be done by those who have, to all appearance, the fewest means of being useful. Among the sorrowful and stricken class of my fellow-beings, I have seen practical and beautiful comments upon many of the most neglected precepts of the Gospel, such as I had never witnessed before. I have seen among this class examples of the most patient and earnest Faith, and of the most perfect resignation to the Divine and Omniscient will. I have seen many almost destitute of this world's goods, 'rich in good works,' and making their poverty redound to the glory of God.' I have known that the last food in the house has been shared by some poor fellow-sufferer; that clothes and bedding have been lent by those who could ill spare them from themselves; that the fire has been let out on the widow's hearth that the materials of it might be transferred to some sick neighbour's chamber; that nights of patient watching have been spent by the beds of those who could never repay the sacrifice or the service; that the danger of infectious diseases has been forgotten, and the offensiveness of loathsome ones endured; that the Bible has been read by the poor working man, at the close of his daily toil, to his dying comrade; and that in cases where death has removed the heads of a family, the helpless little ones have found a temporary home in the house of an affectionate neighbour. And these things are all done with perfect simplicity, without a suspicion of there being anything remarkable in them. The vices of the poor are prominent enough, and sure to receive attention: let not their virtues be forgotten or overlooked."

Mr. Bishop notes the fact that "Much of the literature which now circulates to an immense extent amongst the people, in the shape of weekly serials, is of the most pestilent, and debasing kind." "In the wood cuts which plentifully adorn their pages, and which form one important source of their attraction, the gallows, murder scenes, duels, suicides, escapes from prison, daggers, pistols, and poison are very prominent." Strenuous

efforts should be put forth to counteract the evils which persistence in such reading cannot fail to generate. It is not sufficient that Schools be opened, there must be reading which will improve, and elevate, and purify, provided for those whom the School sends forth. If individuals cannot effect this labour of love, from the great pecuniary risk which its efficient carrying out would entail, let the likeminded associate and do the work thoroughly.

The lamentably low state of popular education generally is pointed out, "fully one-half the women in my district are unable to read, and the proportion of men, practically in the same condition, is nearly as large." One great obstacle to the education of the young, is the carelessness and apathy of Parents. Amongst the instrumentalities of the Mission that are doing good service, Ragged Schools are honourably mentioned. The Tuckerman Institute, with a Reading Room, supplies Lectures and Library. A Temperance Society with its Juvenile Branch are effective helps in the Mission. The evils of Concert Saloons, amongst some of the initiations to drunkenness, are strikingly depicted. Of the sin itself Mr. Bishop thus speaks :—

Drunkenness is, emphatically, the curse of the poor. It is the great obstacle that stands in the way of all pure and elevating influences. It meets the schoolmaster, the minister, and all other agents of good, at every step, opposing their several efforts with gloomy and destructive power. Other obstacles there are, and other moral evils of no small magnitude; but this stands out in frightful prominence, dwarfing by its huge dimensions, the whole troop besides. I am often amazed, and sorrowful to my heart's core, when, on looking back over a week's or a month's experiences, I bring up before me the various scenes of wretchedness I have witnessed, to see how overwhelming a proportion of the worst of them is owing to this one devouring and devastating sin. It is drunkenness that mainly fills our gaol with young transgressors; it is drunkenness which, more than aught else, sends vagrants into our streets and calls for the establishment of our Ragged Schools; it is drunkenness which carries mourning, lamentation, and woe into innumerable homes; it is drunkenness that produces the sluttish mother and brutal father, and drives forth so many sons and daughters to eat the bread of sin and sorrow. Greatly, therefore, in my view, should I fail in the purpose of my mission were I not to labour might and main against this formidable evil.

A Provident Society is another agency of the Mission, a Sewing School, Sunday School, the Chapel Services "thinly attended in the morning, but in the evening there

is generally a good congregation, made up in great part of the very poor." In all these means of doing good, Mr. Bishop is assisted by many devoted and benevolent friends to human welfare, and confident must they feel that in their Missionary they have an Individual admirably fitted by enlightened discrimination, energetic purpose, and persevering effort to accomplish the desires of their hearts. Would that agencies conducted with similar object and in the same spirit, and with the like efficiency, could in every locality in the kingdom be "going about doing good."

REGISTER; RELIGIOUS AND PHILANTHROPIC.

APRIL 1, 1850.

HYDE CHAPEL, GEE CROSS, CHESHIRE.—The Rev. Charles Beard, B.A., son of the Rev. Dr. Beard of Manchester, having passed through his College course with distinguished honour, received an invitation to become associate Preacher with the Rev. James Brooks, so many years the respected and faithful pastor of the congregation assembling in Hyde Chapel. He commenced his ministry with this religious Society on Sunday, February 17. The sermon he preached was founded on Matthew xxviii., 19, 20. It has been printed at the earnest request of the Congregation. It breathes a right, pure, Christian spirit. It betokens earnest practical labour. High and holy aims will urge him onward. The connection formed will, we doubt not, be useful and blessed.

MARRIAGE.—At Hanover Square Chapel on Sunday, March 10, by the Rev. George Harris, Mr Robert Tiffen, Jun., to Mary Ann, daughter of the late Mr. William Marshall, of Newcastle.

OBITUARY.—At Arthur's Hill, Newcastle-on-Tyne, January 30, 1850, after a long illness, borne with humble and grateful recognition and acquiescence in the wisdom and goodness of the Infinite One, Captain Gregson, aged 86.

February 28, at Lennard Place, St. John's Wood, London, in his eighty-second year, Benjamin Scutt Jones, Esq. Mr. Jones entered the service of the East India Company as an extra Clerk on the 21st September, 1784, where he was employed until appointed to a Clerkship at the India Board, by the late Lord Melville in the year 1790.

Soon after his introduction to the India Board, the late Lord Melville entrusted him with the charge of his private correspondence with the Governors in India, with the Chairman and Deputy Chairman of the East India Company, and other persons connected with the administration of Indian affairs, and also occa-

sionally in business belonging to his office of Secretary of State for War and Colonies.

On the formation of the Duke of Portland's administration in March, 1807, the present Lord Melville became President of the India Board, and selected Mr. Jones to be his private Secretary, in conjunction with which appointment he continued in charge of the Secret and Political branches of correspondence with India.

On the death of the Earl of Buckinghamshire, Lord Wallace acted as President, who on retiring from office recorded a minute on the 2nd June, 1816, stating that Mr. Jones had been constantly "employed in duties of a confidential nature, to the performance of which he brought a degree of zeal, application, and ability, which could not be surpassed," having been repeatedly "called upon" to furnish statements "(requiring qualities beyond what could be expected in the situation he held, not strictly within its duties,) on various points connected with the political situation, and all the most important political transactions of India."

When Mr. Canning assumed the administration of Indian affairs in the year 1816, he, without any solicitation on the part of Mr. Jones, increased his salary.

Subsequently to Mr. Canning's retirement from the Board, Mr. Jones continued to enjoy the favour of successive Presidents. Lord Ellenborough, on his retirement, on the 16th November, 1830, offered him his particular thanks "for his most valuable aid." Lord Glenelg, then the Right Hon. Charles Grant, on the 1st December, 1833, recognized the services which he rendered to the Political Sub-Committee of the House of Commons, in the preparation of the under-mentioned papers:—1. "A summary of our Political History in India, since the acquisition of the Dewanny." 2. "The state of our relations with the several Native States." 3. "A Review of the subsidiary system." "To these Papers were subjoined some valuable Letters received by Mr. Jones in the years 1818 and 1819 from General Alexander Walker."

These Papers constitute about one-third of the Political Appendix to the Report of the Committee of the House of Commons on the renewal of the East India Company's Charter, in 1833. In reference to these documents, Lord William Bentinck, on the 14th April, 1834, expressed his regret "that such useful information, as they contain, had not been in his possession when he

first came to India," as it would have saved him a "great deal of trouble, and he should probably have often been enabled to come to a more satisfactory conclusion."

On the completion of a service of fifty years at the East India House and the India Board, on the 21st September, 1834, Mr. Jones was permitted to retire on his full salary, and he had the gratification, on this occasion, to be recognized by His late Majesty William IV., in a letter from Sir Herbert Taylor, "as a meritorious public servant, who has so well established his claim to a liberal retirement, by so faithfully and zealously discharging, during fifty years, laborious and confidential duties."

Nor was it only public duties Mr. Jones exemplarily fulfilled. No man was better qualified to adorn domestic life than he. Urbane, cheerful, benevolent, he was "given to hospitality," and ever "rejoicing in hope." His friendships were warm and ardent. His benevolent spirit was early attracted by the preaching of ELHANAN WINCHESTER. It was delightful to hear his reminiscences of the man who gave so powerful a stimulus to the revival of the doctrine of reason and the Bible, the final restoration to purity and happiness of every child of God. His attachment to Winchester naturally associated him with the late WILLIAM VIDLER, and others of kindred sentiments and feelings. Adopting, after mature Scriptural inquiry, the faith that God is One, that God is Love, wherever he could advance its diffusion and upholding, his assistance was ever ready. He was "fervent in spirit, serving the Lord." So long life was not exempt from trouble. He was severely tried by the earthly removals of the kindred he tenderly loved, yet was he "patient in tribulation, continuing instant in prayer." He knew in whom he believed, his trust was in the living God who is the Saviour of all men. Faithful in his attendance on all the public ordinances of the religion of Christ, he derived from religious reading and conversation much of the pleasure which cheered his closing years. The return of a much loved son from India, which had for years been the cherished wish of his heart, he was graciously permitted to enjoy. To the end of life his mind was as happy and calm as his life had been pure, and useful, and benevolent. The faithful affectionate attentions which soothed and cheered his departing days he gratefully acknowledged; his benignant smile of recognition and thankfulness, pain could not banish. In the full and firm faith in Immortality, grounded on the Resurrection of Christ, he is called to his reward.

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